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On Affliction.

I KNOW not whether it is that your correspondents enjoy a greater share of prosperity than the generality of mankind, or that they are, at least, more than commonly exempt from the storms and trials of life : to whatever cause the phenomenon may be attributed, certain it is, that the subject of *Affliction* has but seldom occupied a place in your truly valuable work. Traces, indeed, of that trouble to which man is born "as the sparks fly upward," frequently appear in every one of your volumes. Your obituary has often recorded the breaches which death has made in every class of the community, and occasionally testified the excellencies of deceased Christians, and the sorrows of survivors over departed worth ; but rarely has the mourner been directed to those sources of instruction and consolation which religion so abundantly affords. I cannot, however, but think, that many of your readers, who, during the course of your most use-

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ful labors, may have tasted of the cup of affliction, must have wished that your pages had more frequently adverted to that painful but interesting subject. Allow me, therefore, to suggest a few hints upon it ; which, as they will be the result of some degree of experimental knowledge, may, perhaps, on that account, be not altogether unworthy of attention. If they should appear to be more immediately applicable to the sorrow occasioned by the loss of friends, they will be scarcely less so to any other description of trouble.

Affliction, like death, commonly meets us unexpectedly. We talk, indeed, of our liability to calamities of every kind, like mariners in fair weather, of the possibility of storms and shipwreck ; but, like them, we scarcely believe that these evils will actually overtake ourselves, though we are perpetually hearing of them with respect to others, and perhaps witnessing the scattered fragments of their happiness around us. Rarely does any one, in this point, derive

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wisdom or caution from the example of others. We commonly think, like the secure and short-sighted Psalmist, that our mountain is too strong to be moved, our happiness too well founded, and too watchfully guarded, to be easily shaken or destroyed, till an arrow is suddenly discharged from a quarter, perhaps, where we deemed ourselves most free from alarm, by which we are wounded and fall. There are, doubtless, some Christians who are so habitually sober and vigilant, that afflictions, when they arrive, do not thus take them by surprise; but few, I believe, ever become so but by discipline; by means of trouble which has, at some period of their lives, assailed them unawares. Before the instruction thus received by Adversity, we, for the most part, listen to the flattering tale of Hope, that sorrow shall never deeply shade our brow; that joy shall ever be ours. But we are, at length, painfully undeceived; and our surprise and alarm are proportioned to our previous peace and security. How frequently have the fairest prospects been thus unexpectedly obscured, the brightest hopes disappointed, the apparently firmest basis of human happiness destroyed! Calamities, the bare idea of which, when occasionally presented, in the midst of present freedom even from the prospect of their approach, by that busy imagination which delights in picturing scenes of fancied sorrow as well as joy, has made us shrink with apprehension—have suddenly been realized, and left the mournful subject of them dis-

mayed and overwhelmed by the unexpected pressure. Certainly no one *ought* to be thus unprepared for affliction, nor thus astonished at its arrival; and when we are so, it is, doubtless, a proof that we have forgotten our condition, our deserts, and our necessities as guilty, corrupt, and dying creatures. I shall not, however, stay to point out that which the observation and experience of every day may teach us—our various and perpetual liability to affliction—or to expostulate with those who are guilty of the folly and inconsistency of forgetting it. But suppose that the trial, which of all others we have, perhaps, most dreaded, has actually overtaken us; that “the thing,” which, like Job, we “greatly feared,” has come upon us. Thus visited, then, by affliction, how shall we regard it; whither shall we look for relief; how shall we conduct ourselves under it? Not to *feel* the chastising hand of God, and that deeply, in proportion to the weight of the blow which is inflicted, would argue a degree of stoical indifference wholly inconsistent with the Christian character, and subversive of the very design with which affliction is sent. Let those who are disposed either to think lightly of trouble when at a distance, or to brave it when actually arrived, listen to the following striking admonition of a late eminent prelate of our Church, and learn from it a better wisdom than his own. “Say not,” says this energetic writer, “that affliction is not an evil: say that it is to be borne with humility, as the punishment of

sin; to be endured with fortitude, as the instrument of good; to be accepted with thankfulness, as the discipline of God, whereby he trains his sons to virtue, and fits the virtuous for glory: but confess that it is that which the most perfect natures do the most abhor; that which it is the wisdom of man, with due submission to the dispensations of Providence, to shun.*

This epitome of the views with which affliction ought to be regarded, is obviously derived from that remarkable passage in the twelfth chapter of the epistle to the Hebrews, the substance of which is comprised in the two following verses:—"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth.—Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby." To point out some of the more eminent and valuable of these fruits of sanctified affliction is my principal design in addressing you. I say of *sanctified* affliction, for it is of the utmost importance to observe, that to *this alone* do the preceding and all other similar declarations of Scripture refer. Affliction does not *in itself* possess any power to produce such salutary effects. It is, like every thing else, merely an instrument in the hands of God, which is

frequently used for the sole purpose of punishment, and is sometimes the occasion of aggravated guilt and misery. It is with divine as with human chastisement, that *the disposition of the subject* renders it either beneficial or otherwise; with this important difference, that as to the former, it is owing to the special influence of him who inflicts it, that the disposition to profit by the correcting dispensation is produced. Without this, chastisement would be received by all, as it is by the wicked and impenitent, with the sullenness and obstinacy of a froward slave, under the lash of an incensed master; but with this peculiar blessing, it is submitted to with the meek and ingenuous feelings of a dutiful though offending child towards a displeased yet revered parent. It is to *children*, therefore, whether when first partakers of the filial spirit, or visited as having already received it, that affliction is sanctified, and rendered ultimately beneficial. Having premised thus much, I would now proceed to observe, in the first place,

1. That affliction thus under the sanctifying direction of the Father of mercies, is productive of the most important benefit, by the views which it is the means of exciting *concerning sin*. Trouble of any kind is commonly associated in the human mind with some idea of misconduct. "We are verily guilty concerning our brother," was the united feeling of Joseph's brethren, when first imprisoned by the unknown governor of Egypt; "*therefore* is this distress come upon us." And even with the

* Bishop Horsley's Sermons, vol. ii. p. 143.

children of God, the first impression of calamity is generally connected with the conviction of sin, and the desert of punishment. Who that has been afflicted does not recollect the force with which this painful feeling pressed upon his mind, and the almost involuntary emotion with which he uttered the confession of the Royal Penitent, "*I have sinned against the Lord.*" There is in this something far more than a mere *general* conviction of guilt as a sinful and corrupt creature, something *special* and *particular* in the recollections to which this impression gives rise. In the case either of the careless nominal Christian, or of the backslider, the voice of God is as it were heard, in awakening afflictions, addressing him in the words of the Psalmist, "*These things,*" of which thy conscience is the accusing witness, "hast thou done, and I kept silence," for a time, "and thou thoughtest," or wert beginning to think, "that I was altogether such an one as thyself," regardless of evil, and unwilling to punish it; "but I will reprove thee" by this calamity, "and set them in order before thee," in somewhat of that convincing and alarming light, in which they have ever been in the sight of my countenance. Many examples of this kind occur in Scripture, to which those who are conversant with it will readily recur, and few, perhaps, will be at a loss for instances of a more personal nature. In some cases, both public and private, there is so marked a correspondence between the sin and its visitation by affliction,

that the eye of the mind, purged of its temporary blindness by the heavenly Physician, cannot fail, however painfully, to perceive it, and the lips, thus opened to confession, to exclaim with David, "Righteous art thou, O Lord, and just are thy judgments!" It is true, that in the progress of the real Christian's views and feelings in affliction, this sad association of guilt and punishment will be gradually softened, and succeeded by more cheering and, in some cases, by more just apprehensions concerning the Divine proceedings. But the effect of affliction will still be a deeper conviction both of the evil of sin in general, and of his own particular transgressions. He will, indeed, if he be a true believer in Christ, feel *most* keenly the ingratitude and baseness of sin; but he will also feel, with a force to which he was before a stranger, its folly and malignity, its bitterness and misery; that it is that which has hidden or snatched good things from him—which separates between him and his God, which disturbs and poisons all created good. And what are the *practical lessons* which he whose mind has been thus opened to instruction learns from such dispensations? He perceives, in a clearer and more convincing point of view, the *holy character*, and the *moral government* of God. He acquires a more vivid hatred and dread of sin. He stands in awe of the Divine judgments. He watches more carefully against temptation: he fears even the approach, the occasion, and the appearance of evil. He saith

unto God, "I have borne chastisement—I will sin no more." Experience and dispositions such as these are well purchased at the expense of affliction; and the consciousness of having obtained them tends to console the sufferer amidst all his trouble. This, however, is but a part of that peaceful fruit which is the result of sanctified affliction.

2. Increased *humility* is another of its effects, and one of the most valuable and important. This is, indeed, closely connected with the conviction of sin. He, whose comforts or whose hopes have been laid prostrate by the afflicting hand of God, cannot, if he be under the Divine teaching and guidance, be disposed to indulge pride, or a high conceit of his own merit. The blow, which has levelled or reduced the one, has at the same time brought down every towering imagination of the other. Can he whom the providence of God has led into the valley of Humiliation, continue to swell with fancied excellence, and to think more highly of himself than he ought to think? Surely he will humble himself under the mighty hand of God, and will learn to think more soberly and more justly. He will feel that, so far from deserving any thing at the hand of God, he is unworthy of the least of all his mercies—that instead of pretending that he of all others should be exempt from trouble, it is only of the Lord's mercies that he is not utterly consumed. This was evidently the impression made on the mind of Job by the visitations of the Almighty—and it will be manifest not only in the

dispositions of the heart towards God, but in the temper, the language, and the conduct towards men. An afflicted yet proud Christian is indeed a lamentable sight. "Lord, I am not high-minded—I have no proud looks," or imaginations, should not only be the expression of the humbled believer's consciousness, but be visible in his whole deportment; and wherever this is really experienced and manifested, the storm of affliction will cease to be overwhelming, and will be gradually succeeded by serenity and peace.

3. Humility will prepare the way for *thankfulness*, which is another of the excellent fruits of sanctified affliction. Have you lost much of what constituted your earthly happiness? Have you been deprived of the support, the delight, or the comfort of your life? Are you suffering from privations of any kind, or from trials which are continually recurring amidst the circumstances in which you dwell? Yet think of the multiplied blessings which still surround you—blessings, even of a temporal nature, of which you are confessedly unworthy—which you have, perhaps, long undervalued; which the removal or the withholding of something overprized has at length taught you to esteem aright. It sometimes pleases the Almighty to pour upon us a profusion of bounties, which pride, or the inordinate desire of blessings yet denied, leads us to neglect, and comparatively to despise. In such a case, is it not *just* by *diminishing* the store which has been thus unthankfully received,

emphatically to convince us of our ingratitude and folly ; and is it not *merciful* to teach us, even by this severe lesson, the value of what had once been bestowed, and of that which still remains ? The Sybil demanded as much for her diminished records as for her perfect collection. From us, also, is the same tribute of gratitude expected for blessings which are spared, as for a previously fuller cup ; and if we are disposed to regard with more tender affection our lessened portion, to cherish it with greater and more Christian care, to be more devoutly thankful for it, and really to derive more genuine happiness from it than we knew before, we may surely account this a peculiar blessing ; and even in this sense say, " It is good for me that I have been afflicted."

But why do I speak of thankfulness merely for *temporal* blessings ? However they may have been diminished, or whatever may yet be denied, are there not blessings of infinite value, freely offered to all, and of which no earthly calamities can deprive us ? The riches of Divine goodness and mercy in our redemption by Jesus Christ as far transcend all the treasures of this world, as the heavens are higher than the earth, as time is exceeded by eternity. The Christian whose mind has been enlightened to perceive the grace of God revealed by the Gospel, whose faith has embraced the promises of forgiveness and reconciliation, and who has felt in himself the workings of the Spirit of Christ, drawing up his

thoughts to high and heavenly things, must possess grounds of thankfulness, and a fund of support and happiness, which are infinitely beyond the richest sources merely of this world's good, and entirely independent of its influence or control. It is, however, in the hour of distress and sorrow that the value of spiritual blessings is chiefly felt. We may, indeed, and under the influence of the grace of God, we undoubtedly shall be at all times unfeignedly thankful for the mercies of redemption ; but when the earthly cistern is broken, or the human gourd withered—when the objects of worldly expectation and delight shall no longer blossom, or shall cease to yield their accustomed fruit... *then* is it, that the Christian does most emphatically rejoice in the Lord, and joy in the God of his salvation ; then is Christ increasingly precious, his mediation more valuable, his yoke more easy, his promises of present and eternal rest more refreshing and delightful. It is under the pressure, or in the prospect of affliction and trial, that the apostles are seen to break forth into praise and thanksgiving for the unspeakable blessings which are treasured up in Christ ; and it is in similar circumstances that his disciples have *most* deeply felt their value. If, then, such a disposition of mind be, as it certainly is, one greatly to be desired, and productive of important practical consequences, the affliction which is the means of exciting it must be acknowledged to be eventually a blessing.

4. The loss or the denial of earthly good, and the increased

conviction of the value of spiritual blessings, will, under the Divine influence, add greatly to the earnestness and fervor of the Christian in the exercises of devotion. "They," says Archbishop Leighton,* "who have been used to the greatest heights of daily devotion, yet in surrounding calamities pray more fervently and more frequently than ordinary, and this is to be numbered among the chief benefits attending afflictions; and it would surely be well worth our while to experience all the hardest pressures of them, if we may gain this: that the languor and sloth, and stupidity into which our minds and our souls are ready insensibly to sink, while all is calm and serene about us, may be happily shaken off by something which the world may call an unhappy event—that some more violent gust of wind may fan the sacred flame, that seems almost extinguished, and blow it up into greater ardor." It was not till the Israelites sorely felt the bondage and the cruelty of Egypt, that they *cried earnestly* to the Lord for deliverance. Had the sunshine of royal favor, in which they basked during the lifetime of Joseph, continued to follow them, it is but too probable that they would have been wholly immersed in the idolatries and corruptions of the surrounding people, and lost sight for ever of the land of promise. It will be happy for us, if with the Israelites, and "with the Psalmist," as the pious prelate just quoted goes on to observe, "we should sometimes sink in deep

waters, that so we, who in prosperity do but whisper or mutter out our prayers, may *from the depths cry aloud unto him*. Oh, how frequently and how ardently did David pray in the deserts, and in the caves, and out of the deep! Our vows are cruel to ourselves, if they demand nothing but gentle zephyrs and flowery fields, and calm repose, as the lot of our life; for these pleasant things often prove the most dangerous enemies to our nobler and dearer life. Oh! how true is that saying, that prayer is fervent in straits, but in joyful and prosperous circumstances, if not quite cold and dead, at least lukewarm. Oh! happy straits, if they favor our correspondence with Heaven, and quicken our love to celestial objects, without which, what we call life may more properly deserve the name of death."—It may be added, that together with the more frequent and fervent exercise of prayer, *the word of God* will become far more valuable and delightful to the afflicted Christian. There are many parts of Scripture which can only be rightly understood and cordially received under circumstances of trial. On these a new and holy light will be shed by the Spirit of God, and then will the Christian truly say, "Unless thy law had been my delight, I should then have perished in my affliction." "Thy statutes have been my songs in the house of my pilgrimage."

5. But as the increased fervor of our prayers for spiritual blessings, and additional delight in the word of God, is one of the consequences of sanctified affliction,

* Meditations on Psalm cxxx.

tion, it does also, by a happy kind of necessity, drive the soul to fly as it were *to seek its refuge under the wing of the divine Goodness, and to fix its hope upon God*. And this is undoubtedly another most important advantage which the pious soul gains by adversity, that it calls or rather tears away the affections from earthly objects, when obstinately adhering to them. How strongly the love of the world is naturally rooted in our hearts needs not to be insisted on—nor how absolutely essential it is, both to our present peace and to our hope of heaven, that this should be subdued and even eradicated. We are all naturally inclined to wish for a double paradise—for one in the present world formed of all the objects which are, perhaps, in some cases innocently dear to us—from the uninterrupted enjoyment of which we desire to be translated to that which has been regained in Heaven. But this must not, and cannot be. There is but one paradise for man, which, if we are truly wise, we shall seek in the realms of unclouded light and purity. In the mean time, we must not be surprised, if He, to whom man is dearer than to himself*, should defeat his plans, disappoint his hopes, and destroy the self-formed fabric of his happiness. God loves his children truly; but he loves them *severely*. He will not, therefore, indulge them in that which may either ultimately prove their ruin, or even be injurious, though less fatally, to their spiritual welfare. Like a wise and ten-

der parent, he chastises them in those particular ways which may be most conducive to their profit, that they may be partakers of his holiness. "He threatens," says St. Chrysostom, "that he may not strike—he strikes, that he may not destroy." And, behold! happy is the man whom the Almighty thus correcteth—who, by the destitution of creature-comforts, is led to place his hopes in the Lord his God, and whose expectation of happiness is from him alone—who, from the failure of the earthly stream, is driven to the ever-flowing fountain of living water, of which whoso tasteth shall thirst no more—who is weaned from worldly hopes and dependencies, and is persuaded determinately to fix his affections on things above, where Christ sitteth on the right hand of God. We may profess to do this, and, in a certain degree, we may really fulfil it, even when surrounded by earthly blessings—but such a disposition of mind is far more generally the effect of sanctified affliction; and wherever it is produced, it affords a peace, and even a happiness, which no circumstances merely of this world can either give or take away.

6. Nor will this comparative abstraction from earthly objects lead to habits of barren contemplation and inactivity. On the contrary, sanctified affliction, while it will tend to refine and elevate the soul above this lower world, will ever be found to be productive of the most important *practical consequences*. It will lead the humbled and awakened Christian to far more faith-

* Juv. Sat. X.

ful and diligent self-examination than he was previously accustomed to exercise. He will spare no evil habit in which he had before too much acquiesced, nor any longer neglect the difficult and self-denying duties to which he may have formerly been unwilling to attend. The voice of God has been heard loudly calling upon him to *go and sin no more*, lest a worse thing befall him—to be zealous and repent—to strengthen the things which were ready to die—to *give proof* of his professed love of God and of the Redeemer—to fulfil the work peculiarly given him to do—to forget the things which are behind, and to reach forth to those which are before, pressing towards the mark for the prize of the high calling of God in Christ Jesus. Affliction, of which this is not in some measure the practical result, which is not, at least, followed by a most sincere desire and purpose thus to grow in grace, and to be fruitful in every good work, can scarcely be said to be sanctified; but where this is in any good degree effected, we may derive from it the heartfelt and exalted consolation which the Psalmist experienced, when he declared—"This is my comfort in my affliction; for thy word hath quickened me"—"Before I was afflicted I went astray, but now I keep thy commandments."

While sanctified afflictions will thus tend to quicken the subject of them in all holy obedience to the will of God, it will have a particular influence on the great Christian graces of *patience and resignation*. To

produce these in the heart is evidently one of the most direct objects of affliction. "My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience." Now whoever considers the condition of man upon earth, the variety of calamities to which he is exposed, and the certainty with which every one ought to anticipate his own share of them, cannot surely complain, if by the all-wise and gracious superintendence of his heavenly Father, some tribulation, which for the time may be deeply grievous, should prove the means of working *patience*, that temper of mind of which all have need, that after we have done and suffered the will of God, we may at length "inherit the promises." Indeed, of all the lovely train of heavenly graces which adorn the Christian character, patience under the chastening hand of the Father of our spirits, and resignation to the appointments of his unerring wisdom, and boundless, though sometimes to us mysterious goodness, most eminently glorify God, and promote our spiritual improvement. They tend in an especial manner to produce that self-denying, subdued, and profoundly submissive temper, which is of the essence of Christian holiness—which is precisely that disposition of mind which is both the safest, and, notwithstanding first impressions, the happiest, to be habitually maintained amidst the various changes and uncertainties of this mortal life—and which, by refining and invigorating the general character—by accus-

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toming the Christian pilgrim to mortification, and the sacrifice of his own carnal and earthly inclinations to the holy will of God—and by enuring him to live and walk by faith, to look chiefly at things unseen and eternal, to place his supreme happiness and expectations in God, and to aspire after a state of unchangeable and endless felicity, forms the most direct and appropriate preparation for “the inheritance of the saints in light.”

I will only add, as to the practical effects of sanctified affliction, that there is one other disposition to which it is peculiarly conducive; and that is, *sympathy* with the afflictions of others. The prosperous and the happy of this world may be benevolent, but they cannot deeply sympathise with the distressed. There is a peculiar tenderness of affection, which can only be learnt in the Christian school of affliction, which softens without unnerving the soul; which leads it, with true generosity and lively feeling, “to rejoice with them that rejoice;” and, above all, to “weep with them *that weep*.” Doubtless, to promote this sympathetic disposition, is one important part of the Divine intention in affliction; an intention which may be especially discerned in the *humiliation and sufferings of the Son of God*. He was tempted or tried in all points like as we are, and is therefore both “*touched* with the feeling of our infirmities,” and “able to succour them that are tempted.” It would be easy to enlarge on this most interesting part of my subject; for what afflicted Christian ever failed to derive some of his

highest consolation in reflecting on his humble and infinitely distant, yet real correspondence, in suffering with his exalted and gracious Saviour. “Though he were a Son, yet learned he obedience by the things which he suffered.” “For it became him, for whom are all things, and by whom are all things, to make *the Captain of their salvation perfect through suffering*.” Can any real follower of his Lord and Master refuse to be made *like him*, or to arm himself with the same mind, especially remembering the declaration of the Apostle, “that if we suffer with him, we shall also *reign* with him?” This is surely a view which cannot but be both consoling and animating to the afflicted Christian; and which cannot be too diligently cultivated. But I must forbear. I have already trespassed too much on the patience of your readers, and will only beg their farther attention, whilst, in conclusion, I introduce to their notice, or call to their recollection, the following striking passages from the discourses of a most able and energetic writer, which comprise a very important view of this whole subject.

“Since the Son of God incarnate was made to pass through a state of very severe sufferings, before he ascended up into heaven; and since his saints and servants have, in this respect, been required to tread in his steps; we cannot but *know* what our lot is like to be in going through the same world. Nor should we only learn to look for afflictions, we should be *willing* to find them, when we reflect that

they have fallen so largely to the share of so many persons better than ourselves, and of *the Son of God himself*. Nay, we should be even *thankful* for our sufferings, did we consider *the ends* for which they are inflicted on us, and the *great good* we receive from them."

"We thank God perhaps, when we do thank him, for *prosperity*, for health, plenty, success, and honor. We do well. They are the gifts of God's providence, and demand our acknowledgments. But they are not the *only* blessings his goodness confers on us. *Adversity* should be added to the number of his favors, and remembered in our most devout thanksgivings. Blessed be God, for pain, sickness, disappointment, distress; and every one of those various evils with which the life of man is filled, and which are the subjects of our hasty complaints; evils which are our greatest good; which afflict, but purify, tear and harrow up the soul, but prepare it for the seeds of virtue."

"Blessed be God, that he is not *so unkind* as to try us by the most dangerous of all temptations, uninterrupted prosperity; that we are not undone by the accomplishment of our wishes; that he is pleased to chastise us with his legitimate children, and with his dear and only begotten Son, whom we hope to follow, through the gate of the grave, to a joyful resurrection, and to be received by Him into those mansions which he is now preparing for us in heaven; where he liveth and reigneth with the Father and the Holy Spirit, one God, world without end."

I have only to add my earnest prayers, that such may be the blessed consequences of all our afflictions, and remain,

Yours, P. H.
[Ch. Cb.]

Narrative of Cain and Abel.

CAIN and Abel were sons of Adam and Eve, the first parents of the human race. They were doubtless the delight of their parents. On them they much depended, and were ready to say, these same shall comfort us.

The occupations of these brothers were different. Cain was a tiller of the ground, and Abel a keeper of sheep. Their tempers and dispositions were different. Cain was morose, proud and revengeful. He was disobedient to his parents, and envious towards his brother because he was more amiable than himself. Abel was amiable in his natural temper and disposition, obedient to his parents, affectionate to his brother and faithful as a friend. His natural sweetness of temper was improved by his sincere and undissembled piety. He loved God supremely, and delighted in his worship. The parents fondly expected much from their first born son. At his birth the mother said, "I have gotten a man from the Lord." They might naturally flatter themselves that he was the promised seed. Their expectations respecting Abel were less. This appears from his name which implies inferiority.

Cain doubtless felt a superiority on account of his birth, and the flattering prospect of his pa-

rents respecting him. These tended to feed his pride and encourage those malignant passions which in their consequences were so awful. When the sacrifice of Abel was accepted, and Cain's rejected, he was sullen and angry. Cain brought, of the fruit of the ground, an offering unto the Lord. Abel brought also of the fatlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and his offering : but unto Cain and his offering he had not respect. Cain did not believe in the promised Saviour, nor come as a humble sinner to plead for mercy ; nor bring the sacrifice which prefigured the atonement of Christ. He came with a heart unhumiliated, impenitent and unbelieving ; and was therefore rejected. Abel offered his sacrifice in faith in the expected Messiah. He came as a guilty sinner imploring mercy ; and his sacrifice was expressive of humility, sincerity and belief. As he thus sought the mercy of the new covenant through the promised seed, he was accepted. Of his acceptance God gave a visible token. On this account Cain was angry and sought revenge on his brother who had given him no just cause of offence. He had never been unkind, but had always treated him with that respect which was due from a younger to an elder brother.

Cain saw, that his brother was preferred to him. God manifested special pleasure in Abel ; and the hearts of the parents might have been won over to him in view of his amiable conduct, while from the untowardness of Cain their affections might, in a

measure, have been weaned. Had Cain been as amiable and pious as his brother, he might have received equal favor from God and man. But instead of laboring to amend, he gave way to sullen grief and malicious complaints.

On account of this God condescends to reason with him—and enquire of him, why he is sad. He says, " If thou dost well shalt not thou be accepted ; but if thou dost not well sin lieth at the door." Here was gentle reproof mingled with mercy, and encouragement to repentance and new obedience ; and a warning against that sin which God knew was in his heart, and would soon break out without restraint.

Instead of hearkening to this kind admonition, he continues obstinate and cherishes malevolence in his heart. He resolved on the death of his brother and sought opportunity to effect his malicious purpose. Concealing his hatred, and with feigned affection, he invited his brother to take a walk with him in the field. Abel, with his unsuspecting innocence accompanied him thither. His heart glowed with affection to his brother, and he was willing to manifest that affection, by complying with every reasonable desire. Perhaps Abel had grieved that he had been the cause, though the innocent cause, of his brother's anger—and now, indulging the hope that he was reconciled, and wishing in every suitable way to manifest his brotherly affection, he rejoiced in the proposal. Could he entertain the idea that his brother had any injurious designs ? He had never contended

with him; and surely he would not fear to walk in the fields with him.

But Cain resolved on his death—and when sufficiently retired from the notice of his parents, the brother assumed the character and aspect of the murderer. Disregarding the ties of brotherly affection, the restraints of parental authority and instruction, and the command of God, he rose upon him with fury and gave the fatal blow! His dying groans reached his ears, but did not pierce his unrelenting heart. Cain deprived his brother of that life which God gave him, and which none besides had a right to take away. He has murdered him! He fell at his feet a lifeless corpse! Behold him pale in death!

This is the first death that ever took place in our world. Here is the fruit of the first apostasy. Our first parents brought sin into the world, and here is its fruit. Cain is the immediate cause of this awful desolation. He has not killed an enemy that sought his life. He has murdered his brother. He witnessed his dying agonies. He now sees him lifeless. Yet he appears not to relent for what he has done. Instead of going to his parents and to God to confess his sin and guilt, he attempts to hide himself and to conceal his crime. But whither shall he fly from him who sees all things and has witnessed the awful transaction? The Lord called him. How dreadful must have been his voice to this wretched fratricide! "Where is Abel thy brother?" Instead of confessing his sin and supplicating mercy, he adds to

his crime falsehood and arrogance. He said, "I know not. Am I my brother's keeper?" But vain are his refuges of lies. The charge comes home to his heart. "The voice of thy brother's blood crieth unto me from the ground." His conscience can no longer sleep; with a mind filled with horror and despair, he hears his sentence from the Lord: "And now thou art cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth." In the agony of his soul, Cain exclaims, "My punishment is greater than I can bear."

From this awful and affecting piece of history we learn in general,

1. The evil of sin. It has produced all the contentions and murders which have been in the world. With sin was introduced all our sorrows. The wars which have raged with such violence and deluged the earth with human blood; the oppressions which have raised to heaven the cry of the widow and orphan, are the consequences of sin. Sin has eclipsed the beauty of this lower creation and made it a howling wilderness, a vale of tears. It is this which fills our bodies with pain and lays our comforts in the dust. How should we lament it as the bane of the soul, filling it with anguish and leading it down to the dark regions of endless woe! Reader, fly from sin as the enemy of your peace, the destroyer of your soul. The longer

you live in the indulgence, the more you are exposed to the commission of those acts which will embitter all your remaining days and enhance your future torments. Think how much it will contribute to your interest and happiness to repent of your sins, and obtain the pardon of God through a glorious Mediator. This will be your greatest security against vice, and tend to establish you in a course of virtue and piety—and lay the sure, the only foundation of hope and comfort in this state of trial, and of immortal glory hereafter.

2. Particularly we learn the evil of indulging an envious temper.

Envy is the nurse of malevolence. Cain envied his brother, and then grew malicious towards him. Envy is the fruitful source of much mischief in the world. He who envies another his wealth is in danger of taking a part of it either by fraud or force. He who envies another his good name is in danger of indulging hatred which may end in murder. Let young people beware of this temper and watch its first buddings. Do you see others preferred before you on account of their piety, their benevolence or any excellencies of character which endear them to their friends? Be willing that they should be preferred, and instead of attempting to diminish their virtue, labor to imitate them.

3. The importance of governing the temper. "He that hath no rule over his own spirit is like a city that is broken down and without walls." Those who give way to the indulgence of

passionate resentment render themselves ridiculous in society, and provoke God to leave them to commit some awful crime which will fix an indelible stigma on their character, and without repentance consign their souls to the fearful perdition of ungodly men.

Had Cain governed his temper and suppressed the first motions of passion, he might have been saved from the awful guilt of imbruing his hands in his brother's blood.—Young people cannot be too anxious upon this point. They should begin early. Much may be done to sweeten their tempers by suitable watchfulness and fervent prayer. Cherishing those resentments which are kindled in the breast by the slightest provocations will sour the sweetest temper; but checking them in the beginning will tend to subdue passion and diffuse sweet serenity through the soul.

4. The awful consequence of impenitence.

Though the crime of Cain was so great as to leave but little hope of repentance, yet it was not beyond the reach of divine mercy. We have, however, no account of his penitence, nor from any thing we see in him have we reason to think he did repent. His language was the language of complaint of his punishment, rather than sorrow for his sin.

Sin unrepented of will destroy our comfort here, and lead us down to endless destruction.

When we read this affecting history we are filled with horror! We have never been guilty of a similar crime. But we may

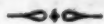
not flatter ourselves that we are innocent. If we have wished the death of one of our fellow creatures; if we have indulged in rash anger, in settled malice, we are indeed guilty in this respect. This is murder in the heart; and nothing but the restraining grace of God has prevented its breaking out into the open act.

We must repent of the sins of the heart as well as the life, or we cannot obtain the favor and friendship of God. Sentence is already given against the impenitent—Indignation and wrath, tribulation and anguish must be their portion. God looks on the heart, and he can accept no outward reformation, which the heart does not approve. Without a renovation of the heart no foundation is laid for a patient continuance in well doing. External reformations are but temporary, induced from motives of interest, the alarms of conscience, or regard to reputation. When these cease to operate the vicious propensities which have been restrained will break forth with redoubled violence.

But when the heart is reformed; when a new principle is there implanted, it is influenced by new and different motives. Hatred to sin, and love to God will be a stronger barrier against the attacks of sin, than any personal considerations. These, instead of laying an unpleasant restraint, render vice odious, and the duties of piety congenial to the soul.

Would you, reader, be fortified against the sin which will ruin your character and fill your soul with distress, see that a

good foundation be laid in a moral change of heart, by the sovereign power of God. Depend not on partial reformation; but see that it be deep and inlaid in the heart. Nothing short of this will be sufficient to guard you against the snares which will beset you on all sides. Nothing short of this will effectually check those inclinations to do evil which are inherent in your natures. But if you become the subject of this renovation, you have the promise of Jehovah Jesus; that you shall be kept through faith unto salvation. A.



Extracts of several letters from a young Gentleman living in the city of New-York, to his sister in New-England.

(Concluded from p. 119.)

LETTER III.

APRIL 6, 1813.

"I COULD wish my dear M— might be enabled to look through those afflictions which we have been called to encounter, up to the hand that dispenses them. They are given us for our improvement, and you may be assured that if God regard us as his children, these afflictions and crosses will not cease, unless we are by them brought to a sense of our duty, and to serve him aright. Indeed it ought to be a source of our continual praise and gratitude, that we are counted worthy to suffer these things; for God has said, that those whom he loveth he chasteneth.

It is strange that we have needed so much chastening, to bring us to a sense of our duty. It shews us in a strong light, the depravity of our natures, and the opposition we manifest to the righteous ways of God—the necessity of regeneration, that we may be formed to a right temper of mind, and enjoy that course of living, which the gospel points out. I fondly hope my dear sister may be induced from my observations in my last letter, at least, to make the attempt to lead a new life in Christ Jesus. You will, no doubt, find difficulties in the commencement; but rather let them urge you forward to greater exertions. If you sincerely pray to be enlightened in your understanding, and to be strengthened in your way, you will, without doubt, receive that support he has promised his children, giving you the influences of his Holy Spirit to effect your growth in grace: and I assure you, should your experience progress thus far, you will acknowledge the satisfaction arising from it, to be greater, than you have ever felt in all the different scenes the world calls pleasure, were they all put together. I have observed, with peculiar pleasure, that you are disposed to reflection, by the various occurrences you have been called to witness—thus far, the symptoms are promising. Let me intreat you not to mistake the tendency of such serious reflections. Cherish them and you may yet have great reason to bless God for their happy issue. They may be the means of your commencing a new life, by shewing you the vanity of this world,

and the necessity of religion, for happiness, as well here, as hereafter—not that religion which consists simply in a few ceremonious observances, a few charities, a moral and decent deportment. These are right in their place. They carry with them, however, their own reward. They are the necessary attendants, but not the main foundation of a religious life. It is folly to talk about the dignity of human nature, and the excellency of our works; they will never ensure us eternal felicity. If we have done aught of charity, of good works, let us be thankful, that we have been enabled so to do. A benevolent mind will find an ample reward arising from the practice of such virtues, in a heartfelt satisfaction. Self-righteousness is the most dangerous enemy the Christian has to encounter. To sit down contented, and suppose we have done enough to merit the great reward, by any duties or works of our own, is indeed the greatest folly. Our Saviour expressly tells us that after doing all in our power, we are unprofitable servants. It is mortifying indeed to human pride—but it is truth. Such is the state, into which the fall has brought us, that instead of acting aright in the sight of God, we are endeavoring continually to oppose the influences of his Holy Spirit. You will realize the truth of this, in proportion as you become acquainted with your own depravity by nature. Humility is the inseparable attendant on true piety, and in proportion as we have true faith, so will it produce good works; but if we have

not a well grounded faith, we cannot expect to perform good and acceptable works. Should your mind be enlightened in the truth, you will be more and more convinced of your own unworthiness, and wonder at the impious arrogance of those who, like the proud Pharisee, praise God that they are not like other men; and appear well pleased with their own imaginary good works. It is an unspeakable satisfaction to the true believer, to reflect upon the stupendous work of salvation.—Casting himself wholly on the mercy of God, deeply smitten with a sense of his guilt, and continual transgressions, he cries, “God be merciful to me a sinner.”—Nor is that uncharitable disposition less reprehensible, which supposes one sect or persuasion, the only right one. The foundation of all religion is the same. Some may abuse it in practice;—this, however, argues nothing against the principle, any more than the existence of hypocrites disproves that of real Christians. All have to answer to their Maker, who alone can judge of the sincerity of their professions, and the rectitude of their intentions. A Christian is the same all over the world, let him be of whatever sect, or denomination, he may. Has he a living faith in the Saviour, and does the grace of God warm his heart? then is he our brother in Christ.

W. S. R.”

[The remainder of this letter being of a local and private nature, is omitted.]

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LETTER IV.

MAY 13, 1813.

—“WE are apt, my dear M—, to look upon death as a calamity, only as it deprives us of our dearest friends, and breaks the chain, that united our hearts in friendship and social endearments. But when we look upon it as the messenger sent to call us home—to deliver us from the pains of sickness, and the troubles of a sinful world—if our peace be made with God, how joyfully can we welcome the change, that shall at once place us in the arms of our blessed Saviour, in that state, where the wicked cease from troubling, and where the weary are at rest!

“It is natural to a reflecting mind, to wish to know, if the last moments of an acquaintance were spent like a Christian—if indeed we may indulge a reasonable hope, that our friend has a portion with the children of God.—We may at least, be warranted to hope, from the attending circumstances, that the departed spirit of — has gone to her Saviour and her God. The attention with which she has for some time past, studied her Bible—the becoming diffidence with which she replied, when asked, if she had a hope respecting her future welfare, “that it was through her Saviour’s merit alone, that she could hope for acceptance,”—the composed state of her mind in her last moments, is a source of much satisfaction to her friends; and with sincere pleasure do I add, that her last visible act of devotion, was a feeble

S

attempt to sing a favorite Psalm of David.

"How happy is it, my dear M—, to die in peace with our God! How necessary then, to attend to this all-important concern, at an early period—while we have health, and are in the enjoyment of our faculties and vigor of mind. Bodily pains may deprive us of our reason, and hurry us into the presence, the awful presence of an offended God. It is indeed a dreadful thought. Yet how many of our fellow-mortals are in this condition taken from the world, unprepared to meet their Judge. Every death, particularly in the circle of our friends, is a warning voice to us. Let us improve it aright. Think seriously of it, and endeavor to make a wise improvement. Life is short and uncertain. We know not whose turn will come next. Let us then endeavor, by the grace of God, to be ready. Viewing in a proper light, the unsatisfying pleasures of this world, and the beauty and necessity of religion, may we be disposed to embrace the offers of the gospel of Jesus Christ, as the only hope of real happiness here or hereafter.

"We much regretted to hear of your indisposition. Sickness ought ever to dispose us to serious reflection. It shews us upon what a frail tenure health, friends, and all the other blessings and enjoyments of life are held—liable to be cut off in a moment ourselves, or deprived of those blessings, by some adverse circumstance in life. It shews us the uncertainty of all our present enjoyments; but particularly impresses the neces-

sity of being prepared for, and resigned to the will of our heavenly Father. It shows us the necessity of some other prop, besides the world and its vanities, to support and cheer us in the hour of trial and misfortune. Friends may do much; but even they are the gift of God; and if we want the consolations of religion, we want that which alone can support us under affliction here, or cheer us with the hope of everlasting felicity.

"Yours, &c.

W. S. R."

LETTER V.

NOVEMBER, 1813.

"THE parting of dear friends should ever remind us of that separation which must sooner or later take place, when some of us shall be called to enter on a never-ending eternity; and often do I reflect, with astonishment, upon my own stupidity;—that viewing the shortness of time, and the duties of a Christian, I should do so little to the glory of that God and his Christ, whose Holy Spirit has, I humbly trust, brought me to see the light of the truth; and that I should be so unmindful of the privileges we enjoy; and the duties that I, as an individual member of the house-hold of faith, should with alacrity perform. Did we at a given period of time expect our dissolution, how different, indeed, would be our daily walk! How would each moment be employed in promoting the interests of the Redeemer's kingdom, and in promoting the welfare of our fellow-mortals! At least this effect might be reasonably ex-

pected. And are not the instances of mortality sufficiently frequent, to convince us of the frail tenure upon which we hold our lives? And are we certain that we shall not next be called to follow our friends?

"I hope I shall be enabled to spend that time, which I should allot my dear sister, were she with me, in promoting the interests of the Redeemer's Kingdom; and improving my mind by the rich harvest, our highly favored city affords for our growth in grace, as well as intellectual improvement. Various indeed are the objects that present themselves for the exercise of our charity in bestowing the word of life,* as well as the bread that perisheth. Although Providence has not bestowed on many of us, the riches of this world, yet are we enabled to recommend to the notice of the charitably inclined, objects deserving our regard. Often are we called to drop the sympathetic tear over the misfortunes of others, and lament our inability to relieve them—our tears and our prayers are all that we can bestow—but even these, if dictated by right motives, may be more acceptable to a grateful heart, than thousands of ostentatious gifts, the manner of bestowing which wounds the spirit more than they contribute to the comfort of the suffering body.

"A short time since, I spent an evening at Mr. ——. I found Mrs. — and — at home. They were quite social and

cheerful. I will not deny, my dear sister, that notwithstanding their disposition to please, I could not but admit to my reflections, such ideas as natural feelings would wish to dispense with on such an occasion. Oh! thought I, how much more happy would this family be, who now seem to be happy, were they possessed of the one thing needful. Surely, human reason would say that it were easy for those who are so amiable in their character and deportment, to become possessed of the pearl of great price. But how often are the examples to the contrary. Those amiable qualities, and a respect for the ordinances of religion are apt to deceive the possessors. They find themselves, in the main, disposed to perform the less rigid duties of Christianity, and to exhibit many acts of charity and benevolence. They see no necessity of a change of heart, disposition and life—flatter themselves that all is well, and wonder how some Christians can be so bigoted, and so strict. They see no reason why Christianity should not be reconcileable with the maxims and society of the world. Alas! alas! they know not the plague of their own hearts. They who have been brought to see their own sinfulness, know that there must be a radical change of heart, views, principle and practice, in eternal opposition to the world and its maxims, the flesh, its lusts, and our great adversary the tempter. Short terms, but full of meaning to all those who have tasted that the Lord is gracious. Perhaps my thoughts were too much elevated from

* The Letter writer being one of the managers of an Auxiliary Bible Society.

the world, as the last Sabbath was our communion.—indeed to me a season of love. To them who have experienced such exalted feelings, it is hard to come down to the level of the world. They who are accustomed to the society of Christians, can not enjoy themselves long in different society. I find myself frequently embarrassed, and quite lost among those who know not our Lord Jesus Christ. It is natural to us, if we have any degree of true Christian feelings, to wish to associate with those, whom we can converse with, about the things of our everlasting peace—what the Lord hath done for us, and various other topics, interesting to those, who humbly hope they have been brought to see the light of divine truth. Christians love to be with those who are travelling the same road, acknowledging the same Saviour, professing the same belief, and expecting to be justified by the righteousness of the same Redeemer. No wonder then that they should feel lost, when much engaged with the world, from which they have separated, and sworn allegiance to the King of saints.

“Could we, my dear M—, constantly keep eternity in our view, time, with all its concerns, would sink into their proper insignificance. We should then endeavor, by the grace of God, to be prepared for that great and awful change, which shall bring us into the immediate presence of our Judge. There are but a few days, and those troublesome ones, allotted to the children of men; and shall these few days, be spent in chasing the phantoms

and lying vanities of life? In time, we must prepare for eternity. As we die, so must we awake, prepared or unprepared to meet our Judge. Awful—important—all-important considerations! Cherish, my dear M—, habits of retirement and reflection.—The workings of the Spirit of God, his word, his ordinances, and his providences may lose their effect, if we do not allow ourselves time to reflect. The time will come, it is fast approaching, when you *must* reflect—ETERNITY. A life spent in the neglect, or in the service of God, will be a theme of awful, or of pleasing reflection. Now is the time. Now is the day of salvation. Life and death are offered. Choose ye, why will ye die? It is the voice of an affectionate brother that pleads—it is your God that calls—be not neglectful. Adieu.

W. S. R.”



Memoirs of the Rev. Samuel Mills, late pastor of the fourth church of Christ, in Saybrook.

THE REV. SAMUEL MILLS was the son of the Rev. Gideon Mills, of Canton.—He was born in June, 1752; and after receiving an early and pious education, and passing through a course of preparatory studies, was graduated at Yale College, in 1776. At this period, the revolutionary war, and the urgent calls of his country, prevailed with him to accept a military office. In an engagement with the enemy he was wounded by the stroke of a cutlass on his

head, captured and conveyed to Philadelphia, which was then possessed by the British troops. From the effects of this severe wound he never fully recovered. While a prisoner, he became acquainted with a young lady of the city, with whom he was afterwards united in marriage.

Some years before the close of the revolutionary war, he was occupied in the instruction of youth; and devoted his leisure hours to the study of theology. Believing that he had experienced the power of religion, by a work of grace on his heart; and feeling an ardent desire for the Christian ministry; and having obtained that sacred knowledge, and those other endowments by which he was judged to be qualified for the work, he was approved by the fathers, and recommended to the churches.

Receiving an invitation for the pastoral office, he accepted, and was ordained over the fourth church in Saybrook in 1786.

The people to whom he looked for temporal support were not numerous; the church was small in number; and the male members were but seven. They had lost four ministers in quick succession; and amidst the burdens of the war, and its demoralizing effects, the church felt great discouragements; their religious interests had, for years, been decaying, and Sectarian sentiments had greatly divided the people.

In this situation, Mr. Mills accepted their invitation, and casting himself on the providence of God, the gracious promises of the great Head of the church, and the prayers and affectionate

attachments of this little flock, he went forth to his holy labor of building up this broken part of the walls of Zion.

To benefit the youth, he early instituted a school for instruction, and by his influence persuaded the people to contribute for founding two libraries; one of them for the elders, and the other for children and youth: both of which were regulated by laws which were calculated to advance, annually, their numbers and progressive value. Having thus far succeeded, he encouraged them to unite in a more expensive work of building a new house for public worship. This was cheerfully undertaken, and quickly finished.

While these important labors were advancing, which from that period to the present time have added to their union and strength, as an ecclesiastical Society, he was never forgetful, nor remiss in the great concerns of the Christian ministry.

Happily uniting that persevering and well directed zeal which *contends earnestly for the faith*, with that humility which has its *moderation known to all men*, and that charity which embraces the best interests of the people, he instructed them in Christian truth, was esteemed by all, beloved by the church, and dear to the flock, as a spiritual father, and the guide of souls to glory.

If his people did not consider him the most eloquent, yet they thought no preacher more sincere, or more engaged; and from no other lips did truth flow more affectionately, or more acceptably.

He dwelt much on the great distinguishing doctrines of grace: he spake them plainly, without any, evasions of the nature and tendency of them, and practised no half concealments to please unsanctified tastes. He would faithfully declare God's word, *whether they would hear or whether they would forbear*; persuaded that Jehovah would vindicate his truths. Man totally lost by nature, wholly incapable of restoring himself, and absolutely dependent on the elective and sovereign grace of God; the nature and necessity of regeneration; the sufficiency of the atonement, and the duties of repentance, and faith in this great truth, that Jesus Christ died for sinners, as the only ground of justification; what God is, and what man must become, to enjoy this holy God; are truths which he often taught, plainly unfolded, affectionately inculcated, solemnly impressed, and evangelically exemplified.

As a divine, he was considered by his brethren to be well acquainted with the great truths of our holy religion, firmly established in their belief, and a clear vindicator of their importance before the people. As a preacher, he was plain, faithful and sincere; and as a pastor, skilful, judicious and adapted to the state and wants of his flock. Few ministers were better acquainted with human nature; or were, ever, more happy in conducting the various tempers, prejudices, or self-interested feelings of his people; and in persuading and uniting them in promoting some great and good object.

He fed the flock; he fed the lambs; he presented truth, and his affections enforced it; he labored with his hands to relieve their burdens; he was a father to their sons; an instructor of the ignorant; a comforter of the afflicted, and a guide to souls; he broke the bread to the brethren, and administered milk to babes: and, seldom, do we believe, is one found, who, at the close of his ministry, could more sincerely adopt the language of Paul,—“*I take you to record, this day, that I am pure from the blood of all men; for I have not shunned to declare the whole counsel of God.*”

As a spiritual father to the people, not one escaped his notice: and not one was beneath his parental care: the saint was his delight; the sinner was the subject of his prayer; and every class of men received expressions of his affectionate attentions and remembrances. While this affection was reciprocated by his people, in frequent testimonials of their love, he could say, (and they believed him,) “*Silver and gold have I none; but such as I have, give I thee; in the name of Jesus Christ of Nazareth,*” I offer the blessings of grace to every willing heart.

With what he had of temporals, no heart was more enlarged, benevolent, or uniformly hospitable.—The doors of his house were open to the stranger, and the friend; and none entered, but had reason to speak well of him: this was his established character at home and abroad.

It was not on the Sabbath only, that his people were edified, but in every portion of the week.

He preached from house to house, and had a word for the child as well as for the parent ; for the servant and the master : and on leaving the family the impression remained, *This good man is our father and our friend.* In religious conferences, he was frequent with his people, and was always ready at the calls of duty. If divisions, or alienated feelings existed among the brethren, still the offender and the offended would view him as their common friend. Their difficulties, or disquietudes called forth his tenderest feelings and solitudes. He bore them on his heart ; he carried their cases and their trials, before his God in prayer ; and, in the wakeful hours of midnight, would be heard in fervent supplication, and saying to his companion, "*Come let us unite in carrying this burden, on my mind, before the Lord.*" By united prudence, humility, affection and Christian example, he happily succeeded in removing strife, and promoting reconciliation and cordiality. Between him and his church there existed an unusually happy ministerial connexion : a reciprocated affection equalled by few, exceeded by none. It was a pleasant part of our Lord's vineyard : it was a union like the vine and the branches.

With all his fidelity and labors with his people he continued in the ministry, without any considerable accessions to his church, for seventeen years ; at the close of which, it pleased the great Head of the church to crown his prayers and faithfulness with a rich harvest, and

in-gathering of souls to the Redeemer's Kingdom. An effusion of spiritual influence descended on his people, and effected a general renovation of the moral and religious aspect of that ecclesiastical Society. Great accessions were made to his church, and though ten years have passed since this memorable revival, the happy effects of it are still visible. Amidst subsequent declensions and remissness, a goodly number, whose examples have a salutary influence, remain the ornament, stability and strength of this part of Zion. Regularly, and without intermission, have their stated religious conferences been maintained, not only to the last Sabbath evening of his ministry ; but since his death, they happily unite in strengthening each other's hands, and complying with his dying counsel to build up Zion, and live in prayer, and cultivate brotherly love and Christian fellowship. *Being dead, he yet speaketh* to them, by the memory of his living example, and departing words.

Other churches have been called to lose their pastors, whom they much esteemed as able, faithful and exemplary, but few can speak of one, endowed with more happy ministerial adaptedness to his people, or facility of entering into the feelings of his flock ; of discerning their different tastes and prejudices and predilections, or of finding access to their hearts, and still holding truth to their view ; and, by patient perseverance, accomplishing desirable objects to the interests of his church. When he first came among them, every

thing looked discouraging to one of more limited views, or of less persevering fortitude, and happy skill in succeeding, by patient waiting. Weak, divided and prejudiced as they were, he took them by the hand as a father; noticed their children; made no unnecessary distinctions; shewed them that they were brethren, and had a great work before them, which called for their united prayers; introduced useful books of instruction for all ages; visited them from house to house; led them to regard him as their common friend, as a pastor who came to feed all the flock; and soon became the happy means of their growing union. Different sentiments may still exist among them, on the subjects and mode of baptism, yet they are one in their affection to him, and his ministry. In this view of him, as a provident father uniting all in respect and affection, the loss must be truly great to that people. They consider it almost irreparable: the ark is covered with sackcloth: the gates of Zion mourn: the minister of the altar is departed; and the people, weeping at the porch, exclaim, "*My father, my father, the chariot of Israel and the horsemen thereof.*"

If we consider his character in the light which Paul holds before Timothy, as one that "*rul-eth well his own house, having his children in subjection with all gravity,*" he will appear no less respectable as a Christian bishop. Rarely is one to be found, who more wisely conducted the best interests of a family, and had all concerns more regularly adjusted. Much as a friend or

stranger, on entering his house, would be pleased with his openness and hospitality, he would be still more gratified, in beholding the beautiful regularity and religious order which he observed in his family. Each knew his place and time; and while the father, encircled by a numerous family, led in sacred reading, they were ready for the portion assigned them. This being finished, they all regularly united in a hymn of praise, and rose to receive a father's blessing, while he addressed the throne of grace. All this regular course of daily religious service usually occupied no longer time than much less variety of performances, in families of less order and little system. While, in most families, the youngest members exercise but little, if any, active part in religious worship, it was different here. The children were taught to unite with their parent in hymning praise to their Redeemer, almost as soon as they could articulate a word. This I have seen with a glow of admiration and pleasing surprise; and when the babe had sung his hymn, was lifted by his father to the altar of holy prayer, and held between his arms, till his address to heaven was concluded. In his family were lessons exemplified, which at once reproved the negligent, pleased the Christian, taught heads of families how much more could be done, than they had usually found time or inclination to effect; and made the wavering resolve, "*as for me and my house we will serve the Lord.*"

This religion of the family, he taught his children to make practical. They were led by

him to love the sanctuary and all divine institutions, and to shew this religious affection by acts of benevolence. In all public contributions for missionary purposes and religious charities, he led his family and his people by example. It was a custom with him that every child of his house should cast his mites into the treasury; and the example had no little influence with his church, and hence it probably was, in a great measure, that their public charities were far from being inconsiderable for a people of small numbers and but little wealth. In private acts of beneficence, no one doubted that he was among the first according to his means, in the number and value of them. He rejoiced greatly in the opening prospects of the Eastern nations receiving the gospel, and turning from darkness to light; and was forward in promoting Bible Societies and foreign missions.

By his example his people were taught, that where the means of doing good are not so extensive as the benevolent heart could desire, this want may, in some degree, be supplied by industry, prudence and economy. He labored "*the things which were good*," that he might not be burdensome to any, and "*might have to give to him that needeth*." He never asked of his people any augmentation of his annual salary, which all his society knew would not half support his numerous family; and which they manifested a readiness to increase, by their frequent acts of benevolence, which he acknowledged with tears of grateful affection. Still he labored;

still he delighted in all useful industry; still he promoted benevolent institutions, never pleading poverty, nor withholding his gifts, *but went about doing good.*

Though numerous domestic cares occupied much of his time, when the higher duties of the ministry had no immediate demands, yet he neglected not the calls of his fellow-laborers in the vineyard, to whom he was always a dear and much beloved brother. In their special and ordinary assemblings, no one was more generally present and punctual in attendance. Brotherly love among the ministry he considered as a duty of first importance; and no one more fully labored to strengthen their hands, and unite all hearts, in whatever would so much conduce to the prosperity of the church.—In councils and conferences, in solemn, mournful, or joyous seasons, he was always prepared to obey the calls of Providence, and respectfully regard the invitations of his brethren. When counsel was desired, and his opinion or judgment was requested, he was deliberate; and when fixed did not waver; humble and modest in giving his sentiments, but decided when given. Though adhering to his judgment, he was very far from every appearance of wishing to dictate for others, or of crowding his sentiments on his brethren: always meek and charitable, he desired others to speak their own unbiased opinions, claiming only the same liberty for himself which he cheerfully admitted for others.

In religious revivals in neighboring societies, the presence of

few ministers was ever more desired, or more welcome to the anxious, the enquiring or pious mind. His subjects of address were peculiarly adapted to soul concerns, at such seasons; they were directly, and plainly, and fully to the state of awakened hearers; and his feelings and his heart seemed to go forth in the subject. He was considered an experimental preacher, and his hearers loved the language of the heart. In such seasons he usually addressed his audience without the use of many written notes, and in that familiar and appropriate language, which, if in a degree, wanting in correctness or elegance, was happily adapted to enlighten the mind searching for truth, and to meliorate the heart feeling its spiritual needs. His hearers did not want to be amused with tropes or words, but were hungry for the bread of life. This food he desired to place before them; they believed it—they viewed him as a friend to souls, and he was dear to them. "*Oh, what shall I do?*" was a subject taken from one of the prophets, from which he addressed an awakened audience, with a very happy effect; which was long remembered, and, to this day, is often mentioned.

In personal experience, he was no stranger to affliction. He was a man of many infirmities of body, though seldom confined for any considerable duration, or prevented from the labors of the ministry. His temporal circumstances were straitened, yet he was always cheerfully resigned, and was never heard to complain, as if his lot were hard. Frequent-

ly would he say to his family amidst their fears, "*come let us think of our many mercies.*" The goodness of God and the liberalities of an affectionate people were his perpetual solace. Though possessing the most tender affection to his family, he could on his leaving the world, commit them, without any apparent fear or distrust, to the holy keeping of that fatherly Providence, who had hitherto preserved them, believing that God "*would provide,*" and confiding in the promise of *the widow's God and the Father of the fatherless.* He had seen interred his first and his second wife; each of whom died leaving an infant babe, who, with six other children, one of whom is in the ministry, and another, having finished a collegiate education, is preparing for public usefulness, survive their father, and live to comfort the heart of his mourning widow.*

In religious experience, though long before his ministry, he had a hopeful evidence of that change of heart to which the promises are made, and though this hope continued, in a brighter or more obscure degree, while he lived, yet, at times, he passed through clouds of mental darkness which were distressing to him; but his faith and hope brightened as his sun was setting, and his ministry was drawing towards the close.

On the last Sabbath of his public labors, which was five days before his death, though in usual health, he was unusually impressed, as though he should

* Since the above Memoir was received, we have heard that Mrs. MILLS is dead; with the circumstances we are unacquainted.—Eds.

continue with his people but a very short time: he intimated to them, that this might be the last Sabbath in which they would see his face or hear his voice. After religious service, in the afternoon, he rode out two miles to visit a dying person, and returned in the evening, and attended his usual religious conference. On the following day, he enjoyed society as usual, but in the night succeeding, he awoke in great distress. On Thursday, he was sensible of approaching death, gave counsel to his family and some members of his church, exhorting them to a prayerful life, to the cultivation of brotherly love, and to union in building up the walls of Zion. After this, he called his children round his death-bed, and desired them to sing, and mentioned a psalm for them. He even sung himself just before he died; and, seeing his children affected, said to one of them, "*Go, pray that your father may safely arrive at the New Jerusalem.*" Thus in holy triumph can the Christian die." "*O death! where is thy sting? O grave! where is thy victory?*" He gave directions concerning his interment; desired that his brethren in the ministry might be present, at the funeral solemnities; requested one, by name, to preach on the occasion, and another to address his church, and a third to break the bread to his bereaved brethren on the first communion Sabbath. Having finished his directions, he turned with a parting look to his family, and commending them to the throne of grace, and his soul to God, he fell asleep, on Thursday evening, February 17th, 1814, after a severe, but

short illness of three days, in the sixty-second year of his age, and the twenty-eighth of his ministry. "*Write, blessed are the dead who die in the Lord.*"

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*Further Sketches of the Life of the
Rev. William Tennent.*

THE biographical account of the Rev. William Tennent, contained in the Magazine for last December, gave an authentic relation of that extraordinary event in his life, which has usually been called *his trance*. The remainder of the biography of that excellent man, in the publication from which the account was taken, is long; sufficient to occupy from twenty-five to thirty pages of the Magazine. It consists, principally, of a great number of minute anecdotes, concerning the ordinary events of his life, the most of which, it is thought, could not afford much entertainment or benefit to our readers. That part of it which is likely to be interesting, is contained in the following summary and extracts.

After the restoration of his health and his mental powers, he pursued, with much attention, the study of Theology, to which he had been previously devoted, and which had long been the object of his most ardent desire. In his studies he made a rapid proficiency, and soon became a preacher of the gospel. In a short time after he commenced a preacher, he was invited to take the pastoral care of the church in Freehold, in New-Jersey, which had become vacant by the death of his excellent brother, the Rev. John Tennent, who died in the year

1732, in the 26th year of his age. Mr. William Tennent was ordained to the charge of the same church, in October, 1733; where he continued till his death. At the time of his ordination, he was twenty-eight years of age, and he continued with his people forty-four years.

The extraordinary scene which he had been through, leaving an impression upon his mind which no time could erase, gave an air of deep solemnity to his deportment, and added to his preaching a fervor and pathos, which rendered his ministerial labors peculiarly interesting and impressive. He spoke of the eternal world as if possessed of the strongest views of its great realities, as expecting soon to return to those unutterable scenes, of which he had received so deep an impression.

Nothing occurred in the sequel of his life, in any degree, of the nature of the remarkable event which has been described: yet being a man of strong feelings, and of a natural texture peculiarly susceptible, there were several instances in which his emotions of joy, terror, despondency, hope, were such as to deprive him, for a little season, of the ordinary exercise of his natural powers. These events were similar to many which have been furnished by the various ages of the church, to many which appeared in divers parts of this country in Mr. Tennent's time, and of which there were so many instances in the great work of religion which took place a few years since in our western country.

As a minister of Christ, Mr.

Tennent was distinguished for his humble and fervent piety, and for his great zeal for the salvation of immortal souls. He was exclusively devoted to the work of the ministry of reconciliation, sparing no labor or sufferings in the performance of his duties, not counting his life dear, that he might win souls to Christ. As he was led by inclination to extend his ministerial labors, his peculiar qualifications as a minister, and a Christian, rendered him eminently fitted to be an itinerant laborer in the vineyard of his Lord. His fervent piety was tempered with a watchful decorum of conduct; while his zeal for God was accompanied with a pleasantness of manners, calculated to induce the stupid and unbelieving to think favorably of the religion of the divine Saviour.

In the memorable revival of religion which extended over a great portion of our country in 1741, and a few succeeding years, Mr. Tennent took a great interest. In common with Whitefield, Davenport, Buell, and several others, who now rest from their labors in the blessedness of God, he labored abundantly as an itinerant preacher, in various and distant parts of the country. As his labors were great, they were eminently attended with the divine blessing. They appeared to be instrumental, through the mercy of God, of awakening multitudes to a solemn consideration of divine things and of the hopeful conversion of many souls. To some aged persons now living, his memory and labors are peculiarly dear, and to many who are

united with him in the heavenly state, they will be still more dear, through eternity. The labors, piety, and zeal of Edwards, Whitefield, Tennent, and their great coadjutors, at that interesting period, were the means employed in the mercy of God of rescuing the American church from a flood of error then rolling upon it, and of awaking it from a state of the most dangerous security.

As Mr. Tennent's ministry was successful as an itinerant, it was also eminently blessed among his own people, and in his immediate vicinity. His church was numerous, many of his people were distinguished for active and fervent piety, many sought to enjoy the blessing of his ministry and rejoiced in the privilege.

Some further account of this venerable servant of God, will be best found in the following extracts from his biography :

"Resignation to the will of God in all his dispensations, however dark and afflictive, was among the excellent graces that adorned the character of this man of God. He had been tried in the course of God's providence in various ways ; but domestic afflictions, as yet, had not been laid upon him. The time, however, was now come when his character was to be brightened by a severe test of his resignation and obedience, a test attended with many peculiarly distressing circumstances. His youngest son had just come into public life ; had commenced the practice of physic ; was married, and had one child. To

the great distress of the parents, he discovered, though possessed of the sweetest temper and most agreeable manners, no regard to the things that belonged to his eternal peace. Wholly negligent of religion, he indulged without restraint in the gaiety and follies of the world.—The pious father was incessant at the throne of grace in behalf of his dissipated son ; and was continually entertaining hopes that God would, by the influences of his Spirit, arrest him in his career, and bring him into the church of Christ, before his own summons should arrive ; that he might die in peace, under the consoling hope of meeting this dear child in a better world. God, however, had determined otherwise ; and the son, while engaged in inoculating a number of persons, in a house he had obtained for the purpose, near his father's neighborhood, was seized in an unusually violent manner, with a raging fever.—With the disorder, he was brought to a sudden and alarming view of his lost condition by nature, and the grievous transgressions of his past life. His sins were all set in dread array against him. A horrible darkness, and an awful dread of the eternal displeasure of Jehovah, fell on him, so as to make him the dreadful example of a convinced sinner, trembling under the confounding presence of an angry God. The affectionate and pious father was constantly in prayer and supplication, that God would have mercy upon him. He seldom left the side of his bed. For many days the fever raged with unabated fury ;

but the immediate distresses which it occasioned, were lost or forgotten in the severer pains of an awakened conscience. Such was the height to which his anguish at last arose, that the bed on which he lay was shaken by the violent and united convulsions of mind and body. The parents were touched to the quick; and their unqualified submission to God, a sovereign God, was put to the most rigorous proof. But in due time they came out of the furnace, as gold tried in the fire. God, in his infinite and condescending grace and mercy, was at last pleased, in some measure, to hear the many prayers put up by the parents, and many pious friends, for the relief of the poor sufferer. His views of the lost state of man by nature; of the only means of salvation, through the death and sufferings of the Saviour; of the necessity of the inward regenerating grace of the Holy Spirit, became clear and consistent, and the importance of a practical acquaintance with these things was deeply and rationally impressed on his mind. He now saw that salvation, which he had deemed almost or altogether hopeless to him, was possible. His mind became calm, and he attended to religious instruction and advice. In a short time he began to give as much evidence of a change of heart as a death-bed repentance (rarely to be greatly relied on) can easily afford. He sent for his companions in iniquity, and, notwithstanding his disorder, exerted himself to the utmost to address them, which he did in the most solemn, awful, and impressive manner, as a

person, who, by the infinite mercy of a prayer-hearing God, had been delivered from a hell gaping to receive him. He besought them, by all the terrors of everlasting destruction; by all the love they ought to bear to their own immortal souls; by the love of a crucified Jesus, who poured out his soul unto death, that they might live for ever; by his own awful sufferings and terrible example; that they would repent and turn to God. This happy change was a reviving cordial to the distressed and suffering father. His soul was overjoyed, and his mouth was full of the praises of redeeming love. His mind and spirits were hereby prepared, with true resignation, to surrender the son of his advanced age to the God who gave him. After a few days more of severe suffering in body, but rejoicing in mind, the son was removed from time to eternity. There being no minister in the neighborhood, the father undertook to preach a funeral sermon. All the son's old companions that could be sent to, were specially invited, and the old gentleman preached in such a manner, with a particular address to the young men, as to astonish every hearer; and while the seriously inclined wondered and adored, the careless were confounded and greatly alarmed.

"Scarcely had Mr. Tennent got over this heavy affliction, and returned to an active and useful course of life for a few years, when God again called him to another severe and arduous struggle of the same nature. His eldest son, John, promised

fair to make a distinguished figure in life, had possessed a large share in the affections of both father and mother, and was more dear to their hearts than ever, since the death of his brother. It so happened, that the father was called to New York to heal some differences between the members of the church there. The next morning after his arrival, he went into a bookstore, when one of the ministers of the episcopal church came in, and on being introduced to him, after the common salutations, told him that he condoled with him on the death of his eldest son in the West Indies. The old gentleman was at first struck dumb. With difficulty he soon inquired how the news came; and being informed that it was by a circuitous route, he suddenly turned and said, 'The will of the Lord be done.' The clergyman observed, that it was happy for him to be able so cordially to submit to it. Mr. Tennent replied, 'The Lord is my God, his will be done.' On being asked by the book-seller, who was his particular friend, to retire into the house, and endeavor to settle his mind, he answered, 'I am come on the Lord's business; my duty requires that I should finish it; when that is done I shall have time enough to mourn for my son.' He immediately set off to attend his appointment, finished the business to his satisfaction, and next day returned home, where he found that a letter had been received by a neighbor, containing the same information which he had before received. Thus, on the most trying occasion, he

showed the same submission to the allotment of divine providence that was discoverable in all his former conduct."

The following extract of a letter from Mr. Tennent to the writer of his Memoirs, immediately after hearing of the death of his eldest son, affords a striking exhibition of the state of his mind on that trying occasion.

"It is now above fifty years since my soul resigned itself to God in Jesus Christ. I had then neither son nor daughter; I was completely satisfied with him, and blessed be his name, I am so now. Have I then reason to cry out as if ruined? O! no: on the contrary, I have the utmost reason for thanksgiving, that he has not, in righteous judgment, deprived me of himself, in whom all fullness dwells. My wife and myself are now hastening to childhood; if spared a few years, we shall need one to lead us; and we shall look to you under God. All the benefit you can expect from so doing, will consist in the satisfaction of your own mind, that you have helped two old people through the last steps of their pilgrimage."

On the letter, the Biographer makes the following reflections:

"Thus did this pious man turn every event of life, however afflictive, to the praise and glory of God, and he seldom omitted an opportunity of inculcating the same disposition on all his acquaintance."

We are now to attend this faithful Christian to the close of his life.

"About the latter end of February, or the beginning of March, 1777, Mr. Tenney was suddenly seized with a fever, attended by violent symptoms. He sent for his family physician, who was in the act of setting off for the legislature of the state, of which he was a member. He called on his patient on his way, but could spend but a few minutes with him. He, however, examined carefully into Mr. T's complaints, and the symptoms attending the disorder. With great candor the physician informed his patient, that the attack appeared unusually violent; that the case required the best medical aid, and that it was out of his power to attend him. He feared that, at his advanced age, there was not strength of nature sufficient to overcome so severe a shock, and that his symptoms scarcely admitted of a favorable prognostic. The good old man received this news with his usual submission to the divine will; for, as he had always considered himself as bound for eternity, he had endeavored so to live, that when the summons should come, he would have nothing to do but to die. He calmly replied, "I am very sensible of the violence of my disorder, that it has racked my constitution to an uncommon de-

gree, and beyond what I have ever before experienced, and that it is accompanied with symptoms of approaching dissolution; but, blessed be God, I have no wish to live, if it should be his will and pleasure to call me hence." After a moment's pause, he seemed to recollect himself, and varied the expression thus: "Blessed be God, I have no wish to live, if it should be his will and pleasure to call me hence, unless it should be to see a happy issue to the severe and arduous controversy my country is engaged in; but, even in this, the will of the Lord be done."

"During his whole sickness, he continued perfectly resigned to the divine will, until death was swallowed up in victory, on the 8th day of March, 1777. His body was buried in his own church, at Freehold, a numerous concourse of people, composed, not only of the members of his own congregation, but of the inhabitants of the whole adjacent country, attending his funeral."

The nearer we look at the character of the faithful servants of God, the more clear is the discovery of their excellency. *The memory of the just is blessed.*

RELIGIOUS INTELLIGENCE.

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[The following extracts are from an Appendix to the Ninth Report of the *British and Foreign Bible Society*. An abstract of that Report was published in Feb. last. Few events can excite so deep an

interest in the minds of all the friends of divine truth, as the formation of the Bible Society of St. Petersburg. It is not only the work of Christians of various professions, and Jews, cordially

united and ardently engaged, but of the Emperor and the Imperial Court. The Russian Empire in Europe and Asia, comprehends a greater extent of country and a greater variety of nations and languages, than any other Empire, ancient or modern. We now see the government of this vast region resolving to repay the tribute received from their extended dominions, with the rich treasure of the Word of Life.] Eps.

1. Extract of a letter from Petersburg, December 25, 1812.

"In my last of the 9th inst. I informed you of my having delivered to the prince Galitzin, the memorial and plan for a Bible Society in St. Petersburg, and of the very friendly manner in which he received me, &c. I have now to inform you, that his imperial majesty has confirmed the whole. I was this morning with the prince, and saw the resolution signed by the emperor. In order to give it the effect of a public law or Ukase, it must pass through the ordinary forms in the Senate, and this requires a week or two. Then the memorial, plan, and resolution, will be printed at the expense of the state; I will take the same opportunity to throw off a few hundred copies for distribution. You cannot conceive what a deep interest prince Galitzin and those about him take in this affair; and I have been assured that his imperial majesty is no less interested in it. They cannot enough admire the simplicity of the plan; and they seem fully to perceive how well calculated it is to promote the greatest good.

"The interest which the higher ranks take in it is truly astonishing. The prince Galitzin has already had all your Eight Reports translated into Russian. It is now the common topic of conversation, and every where causes the greatest joy."

2. Extract of another letter from Petersburg, January 18, 1813.

"Could I put on paper all I have seen and heard, and felt, since the 14th inst. N. S. on which day the imperial Ukase concerning the Bi-

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ble Society appeared, it would transport you with joy, and you would consider yourselves richly rewarded for all your exertions. Jews and Christians, Russians and Armenians,* Catholics and Protestants, have with one voice acknowledged that the British and Foreign Bible Society is the wonder of the nineteenth century; and that it is the only adequate means that ever was devised for civilizing and evangelizing the world. The impulse which his imperial majesty and his first ministers have given, has been felt by all ranks; and every one seems ambitious to promote a scheme big with blessings to his fellow-men. The conviction which it was wished gradually to produce, has already been produced; and the design is now formed to give the plan all the scope you can possibly wish, and that to an extent which we never should have ventured to propose."

Speaking of the meeting held in the house of prince Galitzin, which ended in the formation of the Petersburg Bible Society, the writer observes:

"It was truly delightful to see the unanimity which actuated this assembly, composed of Christians of the Russian Greek Church, of Armenians, of Catholics, of Lutherans, and of Calvinists, and all met for the express purpose of making the gospel of the grace of God sound out from the shores of the Baltic to the Eastern Ocean, and from the Frozen Ocean to the Black Sea, and the borders of China; by putting into the hands of Christians

* *The Armenians are the people of Armenia in the west of Asia. They embraced Christianity, and had a version of the Scriptures in their own language, in the beginning of the fifth century. They never submitted to the Church of Rome. Having ever been an enterprising, trading people, they were eminently instrumental in the middle ages, and since that time, they have done much, in preserving some knowledge of Christianity in Eastern Countries.* Eps.

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and Mahometans, of Lamites and the votaries of Shaman, with many other heathen tribes, the Oracles of the living God. Here we had another proof of what the Bible can do, and of the veneration which all Christians have for this blessed book. We see that it is still capable of uniting Christians in the bond of peace. It is the standard lifted up by the Son of Jesse, around which all his followers rally, in order to carry it in triumph over the whole globe."

3. Extract of a letter from Prince Galitzin, President of the Petersburg Bible Society, to Lord Teignmouth.

"St Petersburg, Feb. 25, 1813.

"I have the honor to acquaint your lordship, that, in consequence of a communication made to me by the Rev. Mr Paterson, on the part of the British and Foreign Bible Society established in London, I felt it my duty officially to lay before his imperial majesty a project for establishing a society on similar principles in St. Petersburg. It gives me infinite satisfaction to add, that his imperial majesty was graciously pleased to approve of the proposal, and to sanction the formation of a Bible Society in St. Petersburg.

"The sole object of our Society is the distribution of the Old and New Testament, throughout the Russian empire, in all languages, excepting the Slavonic: for this a particular privilege is preserved to the Holy Synod. When your lordship considers the number of European and Asiatic dialects which prevail in the several provinces of the Russian empire; above all, if a correct idea can be formed of the state of many of these provinces with regard to religious knowledge; then I am sure your lordship will feel with me, that no Bible Society, yet formed on the Continent of Europe, can have objects in view more vast in extent and importance, than those to be accomplished by the Bible Society in St. Petersburg.

"I am particularly charged by the Committee, to convey their

thanks to the British and Foreign Bible Society in London, for their liberal donation of 500l. sterling; which has been received through the hands of Mr. Paterson. Independent of the encouragement this sum has given to our valuable and rising institution, we consider its intrinsic value to be greatly increased; because we hail it as an omen that the British and Foreign Bible Society in London will be disposed to enter with us into full and friendly correspondence, and to consider us henceforth as a part of themselves, engaged with them in the noblest undertaking which can dignify the efforts of man."

4. Extract of a Letter from the Colombo Auxiliary Bible Society, patronized by the Governor and Council of Ceylon.

"The great influence that such a decided protection of our society, openly avowed by Government, will have upon the people of this country, must be too well known to you to require any explanation of the advantages that we hope to derive from such an effectual assistance.

"You must also know that in this settlement the Christian Religion is already professed by all the chief native inhabitants, and highly respected by the natives of every description. Far from any disgrace attaching to those who are converted to Christianity, their private reputation is increased, and their political capacity enlarged: for new situations of rank and emolument are brought within their reach; and the native Christian may aspire to a promotion, from which the heathen, under this Government, has been long excluded. We have therefore no shadow of reason here for those imaginary objections, which so long operated against the propagation of Christianity on the Continent of India; where many of our countrymen were alarmed into an apprehension, that an attempt to extend the religion of Christ, by the mildest means of instruction and persuasion, would be the immediate ruin of the British empire in Hindostan."

5. Extract of a letter from Smyrna, dated April 3, 1812.

"I am happy to say, the Testaments, in Ancient and Modern Greek, have, some time since, been all sold, and I have had numerous applications for more: I therefore have to request a further remittance of 200, which I shall wait for with impatience. In the mean time I shall take the first good opportunity of sending the money which I have received to Mr. Laing. I presented a copy two days ago to the Greek bishop, who received it very graciously, and showed me a copy of the edition printed at Halle, from which I believe this is taken.

"I am much pleased to find that the Monks do not object to the circulation of the Scriptures. They make no objection to the Testaments; but seem to consider the Bible as mutilated, on account of the omission of the Apocrypha. I shall be glad of a fresh supply of French and Italian Testaments, and French Bibles, 100 of each of the former, and a dozen of the latter."

6. Extract of a Letter from the Missionaries in Labrador, January 16, 1813.

"To the worthy British and Foreign Bible Society, we beg you to present our most cordial thanks for the Gospel according to St John, printed in the Esquimaux language, and presented to us bound in the best manner. Our hearts are filled with gratitude towards them for this valuable donation, and we pray the Lord richly to reward them for it, and cause all their labors of love to succeed for his glory and the welfare of mankind. Our people take this little book with them to the islands when they go out in search of provisions: and in their tents, or snow houses, spend their evenings in reading it with great edification and blessing. They often beg us to thank the Society in their name, when we write to England."

"From Okkak similar expressions of gratitude are received; and the Christian Esquimaux, in all the three settlements, know no greater pleasure, than to assemble together

in the evening, when they return from the sea, or their hunting grounds, in some large tent or house, to hear the word of God read by one of the party, adult or child, who has been instructed in the schools established in each place.

7. Extract from the First Report of the Calcutta Auxiliary Bible Society, 1812.*

"The native Portuguese spread over India, and computed to be, collectively, about fifty thousand, first presented themselves to the consideration of the Committee. It being understood that a thousand copies of the Portuguese New-Testament had been shipped for India by order of the British and Foreign Bible Society, it was agreed to purchase them for immediate circulation among the Portuguese at this Presidency, and at Fort St. George. The Committee were disappointed of this supply by the loss of the Elizabeth, in which ship the books were sent. They have however recently obtained, from the Corresponding Committee of the Bible Society, 700 Portuguese New-Testaments, which they are now distributing, both among Roman Catholic and Protestant Portuguese. They have also voted two thousand Portuguese Bibles, and a further supply of four thousand New-Testaments, to be procured from England. These are intended, partly for the use of Calcutta and its dependencies, and partly for circulation among the Portuguese on the coast of Coromandel and Malabar, and on the island of Ceylon.

"The next object, which called for the attention of the Committee, was an adequate supply of the Scriptures for the use of the native Christians conversant in the Tamul language; being not only those attached to the Protestant Mission at Tanjore, Trichinapoly, and Tranquebar, including the districts of Madura and Tenevelly at the south-

* This society has been supported by the liberal contributions of above 500 persons of all ranks and of different Christian persuasions.

ern extremity of the Peninsula ; but also a considerable part of the inhabitants of the contiguous district of Jaffna on the northern side of the island of Ceylon. The entire number of persons who speak and can read the Tamul language has not yet been ascertained. But those belonging to the Tanjore Mission alone, including the Tenevelly district, have been computed at nearly twelve thousand ; of whom almost all the men are represented as able to read, and eager for books. The number of Christians on the coast of Coromandel alone, exclusive of those resident in Jaffna and other parts of the island of Ceylon, may be computed at twenty thousand.

"For the immediate use of this body of Christians, the Committee authorized the purchase of 800 copies of the Tamul New-Testament, which, it was understood, had been printed by Dr. John, at Tranquebar, after the purchase of a former edition, by donations from this Presidency, at the commencement of the year 1810. The distribution of the copies last purchased has not yet been communicated ; but the letters of Dr. John and Mr. Kohlhoff, relative to the first limited distribution of the Tamul and Portuguese Scriptures, with the testimonials which accompanied them, evince how much this beneficent act of truly Christian charity was needed ; and how gratefully and joyfully it has been received. It was further proposed by the Committee to print an edition of 1000 copies of the Tamul version of the Bible, by Fabricius, as soon as an arrangement could be made with the proprietors of the Tamul presses at Tranquebar, and Vepery. But, on inquiry, it was found that the work could not be undertaken at either of those presses, without great delay ; and a higher charge than would attend the casting a fount of Tamul types and printing in Bengal. Mr. W. Ward, one of the proprietors of the mission press at Serampore, furnished an estimate for printing oriental Editions of the New-Testament ; by which it appeared that an edition of 5000 copies of the New-Testament could be printed, in any language,

for the sum of 3000 Sa. Rs. exclusive of paper, and the salary of a corrector of the press. The Committee had therefore no hesitation in determining to print 5000 copies of the Tamul New-Testament at the Serampore press, from the approved version of Fabricius ; and they have to acknowledge the facilities afforded by Dr. John, for the accomplishment of this object, by sending round his own corrector of the Tamul press ; with an experienced compositor. Their acknowledgments are also due to Mr. Ward, and his disinterested associates, who, in undertaking to print the Scriptures at so low a rate as must essentially promote the circulation of them, declare their satisfaction to be greater than any they could derive from a pecuniary profit. It is calculated that the work will be finished in less than two years ; and that the expense of 5000 copies, including paper and the correction of the press, will not exceed ten thousand rupees, or, with binding and every incidental charge, at the utmost, two rupees and a half for each copy, of 800 octavo pages.

"The ready and zealous assistance of the honorable and Rev. J. T. Twisleton, chaplain to government and principal of schools on the island of Ceylon, has enabled the Committee to undertake a similar edition of a Cingalese version of the New-Testament, to be also printed at Serampore, for the use of the native Christians of Ceylon, who speak and read the Cingalese language ; and who, on the lowest computation, are between three and four hundred thousand ; of whom two hundred and fifty thousand are Protestants. It appears, by Mr. Twisleton's letters, that besides the Cingalese New-Testament and the books of Genesis and Exodus, which had been printed by the Dutch at Columbo, a native clergyman of the name of Philipz, translated part of the Old-Testament, as far as the book of Job ; and that the manuscript is deposited among the archives of the Dutch church at Columbo. On examination, however, it was found to be incomplete ; and in many places deficient ; so that little use could be

made of it, had not the Rev. Mr. Giffening, a Dutch minister, born at Ceylon, and versed in the Cingalese language, so as to preach in it, undertaken, from motives of zeal and piety, to revise and complete the translation, commenced by Mr. Philipz. From the labors of Mr. Giffening, the Committee hope to be hereafter supplied with the means of printing the whole bible in the Cingalese language; and in the mean time they have been enabled, by Mr. Twisleton's aid in sending copies of the Cingalese Scriptures already printed, with specimens of letters for an improved type, an intelligent corrector of the press, and a Dutch printer who was employed for thirteen years at the government press at Columbo, to take measures for having 5000 copies of the New Testament printed at the Serampore press without delay.

"It remains to mention a fourth, and numerous class of native Christians, who speak the *Malayalim*, or, as it is more commonly called, the Malabar language, being the dialect of the inhabitants of Travancore, and the Malabar coast from Cape Comorin, to Cape Illi, or Dilli. The entire number of native Christians, conversant in this language, has been calculated at 200,000; but in a recent estimate, obtained from Father Louis, secretary to the bishop of the Carmelite mission at Bombay, it is stated at 177,000.

"For the use of the Syrian Christians, a Malayalim translation of the New-Testament was commenced in the year 1806, under encouragement from Colonel Macaulay, late resident at Travancore, and the superintendence of Mar Dionysius, bishop of the Malabar Syrian church; and the four Gospels have been since printed at Bombay. By a letter from the Rev. Mr. Martyn, who, in February last, made inquiries on the subject at Bombay, it does not appear that the persons employed in making this version had proceeded further than the Gospels; but at Mr. Martyn's desire, Tinnapah Pillah, who was first engaged in the translation with Rembar, a casanar, or priest of the Syrian Church, and was afterwards sent to Bombay to

correct the press, wrote to the bishop, requesting he would order the translators to proceed in the work with all possible diligence. The Committee have since accepted an offer from Tinnapah Pillah, to come round himself to Bengal for the purpose of superintending an edition of 5000 copies of the Malayalim New-Testament, which it has been determined to print, at the Serampore press, as soon as the requisite preparations can be made for it.

"It is further the intention of the Committee to print a Malayalim version of the New-Testament to be made from the Latin Vulgate, under the superintendence of the Romish bishop of Verapoli, and vicar-general of Malabar, for the use of the Roman Catholic Christians on the Malabar coast, as soon as circumstances may admit of it. It is understood that the bishop of Verapoli has no objection to the circulation of the Scriptures among the Roman Catholic Christians of his diocese; and he had even sent two priests to Bombay, to assist in revising the Malayalim Gospels printed there; in the expectation that one version would be sufficient for the whole of the Christians conversant with that language. But in consequence of objections by Father Louis to the translation made by members of the Syrian church, the two priests returned to Malabar. A proof sheet of the work was afterwards examined by Padre Prospero, the vicar-general of Malabar, and, as stated in a letter from Col. Macaulay, 'it appeared, after all the diligence applied by him, that its faithfulness to the text of the Vulgate was a subject of surprise.' It may therefore still be hoped that the Malayalim version of the four Gospels printed at Bombay, and intended to be reprinted, with the remainder of the New-Testament, at the Serampore press, will be acceptable to many of the Roman Catholics, as well as to the Syrian Church. At all events, as observed by Col. Macaulay, the Malayalim Scriptures will be 'joyfully received by the whole body of the Syrian church. The very circumstance of their not passing through the hands of a priest of the Church of Rome

will eminently favor their reception with the Syrian Christians ;' and, as added by him, ' another impression may be published at a future period for the use of the Roman Catholics under the revision of one of their own priests.'

"It appears from information received by Mr. Martyn at Goa, that there are about two hundred thousand native Christians in the Portuguese territory, appertaining to that settlement, who speak the Canarese, or dialect of the province of Canara. The estimated number of Christians at Bombay and its dependencies exceed sixty thousand ; the greater part of whom speak the Mahratta language, or a local dialect derived from it. And, besides other smaller bodies in different parts of India, the accession of Java, Amboyna, and other eastern islands to the British empire, has opened a wider field for diffusing the word of Divine Revelation among numerous classes of persons who have long since embraced the Protestant religion, under their late government, and who will acknowledge with gratitude a regard to their best interests from those to whom the dispensations of Providence have now made them subject, with all the obligations which result from it. By a communication from Dr. W. Hunter, one of the members of the Committee, it appears that a considerable number of copies of the Malay Bible have been found at Batavia ; but he suggests the expediency of a Javanese version for the benefit of the natives of Java, who speak that language. He adds, that 'no Dutchman has ever attempted the Javanese ; although the correspondence with all the native courts, (except that of Bantam,) is carried on in that language and character.'

An address circulated by this Society to the Roman Catholic Christians in India, after stating, that a Malayalam version of the Scriptures was about to be printed for the Roman Catholic native Christians on the coast of Malabar, with the consent and under the inspection of the Bishop of Verapoli and vicar-general of Malabar ; that, with the

permission of the archbishop of Goa, a Canara translation would be printed for the 200,000 Christians of that district ; and that it was also intended to print a Cingalese version for the Christians of Ceylon ; contains the following passage :

"Can it then be requisite to urge any argument with the community of the Romish Church in India, to induce their ready and zealous support of this institution ; the object of which is the same with that of the British and Foreign Bible Society, so cordially and universally approved by Christians of every sect and denomination in Europe ? To those who know and feel the infinite importance of Christianity, as connected with the present and future interests of mankind, it would be superfluous to enlarge upon the motives and obligations for promoting, to the utmost of their power, a benevolent and pious undertaking, which, by the grace of God, may be productive of the most beneficial effects. The Committee of the Society instituted at Calcutta hereby invite the respectable and enlightened Roman Catholics of every part of India to join with one heart and mind, in a design which is equally interesting to all who believe the Gospel of Christ to contain the glad tidings of eternal life."

The Appendix contains numerous extracts from 103 petitions of natives applying for Bibles, some of which are very striking. The following extract is from a Hindoo of the name of Kishtna to Dr. John : after begging to have both a Tamil and English Bible, he observes :

"Being acquainted a good deal with the glorious transactions of the honorable Bible Society, and other benevolent London missionary and other religious tract societies, whose publications I frequently read when communicated by my Christian friend ; and being impressed with the preference of the Christian love and communion, and above all with the saving knowledge which the Holy Bible contains, and enjoying myself comfort and satisfaction by the practice of these doctrines, and feeling the providence of my Crea-

tor in disposing my fate ; I am conscientiously bound to confess, reverend father, that these are such weighty points as do not at all come from men, but from a far superior Hand, which rouses me from my natural lethargy, and directs me to seek grace and mercy from the Lord our Saviour Jesus Christ. What makes me still delaying to make an open declaration of my weak faith, is,—1st, my timidity ; 2d, my being still under filial obedience to my dear parents, whose tender and simple hearts will be dangerously affected if they come to know my resolution : and my relations, some of whom possess a desperate spirit, will certainly make such a noise, that, notwithstanding my sufferings and trouble, I fear my parents will fall a victim to their ignorance and affection.

"The establishment of some charity English and Tamul schools now in these countries, and the benevolent plan which you have proposed to increase them throughout the country, I humbly consider, are the chief means by which many will read the Holy Bible, and be convinced of the difference between truth and falsehood.

"You and other most worthy benefactors, who have the welfare of my nation so much at heart, and do the utmost in your power to promote it, in spite of all the unhappy objections arising from the enemy of the good of mankind, will be highly rewarded by God Almighty, and you will see numbers of heathens with their families and children who will come and thank you in heaven, and prostrate themselves before the Lord, and glorify His sacred name, not only for his saving mercy, but also for having chosen you as sacred instruments for our salvation."

8. Extract of a Letter from a Roman Catholic Deacon at Scandari, in Asiatic Turkey, written originally in Greek.

"I was utterly astonished on receiving your last most agreeable letter of the 1st of October, 1811, with four dozen copies of the Holy New-Testament in Ancient and Modern Greek. What has surprised me

still more, is that which I read in the English Report of the Bible Society established in London, which you have forwarded to me, together with the other papers respecting the English institutions. Some of them I have read many times ; and I have translated these last into Greek, in order to enable some of my friends to read them. The Testament we have found to be most exact. The original is correct ; and the version into our modern language is very accurate, very accurately printed, and in a very neat form.

"It was always a most desirable thing to have in abundance at least a part of the Sacred Scriptures in the vulgar idiom, since the learned (viz. Ancient Greek) is every where so neglected, as to be understood only by a very few. Now we are anxious to know the origin of this fact, because it is in itself so interesting, that we wish to have further information about it ; that is to say, how it came into the minds of those great gentlemen in England to print in the vulgar idiom the Testament of our Lord. For my own part, to tell you how I feel, after reading what you have written, as having been communicated to you by your friend Dr. Naudi : after examining so generous a plan for the dispersion of the Eternal Will of God, and repeatedly reading these excellent Testaments, I find myself impelled to believe, that the Lord, for the sake of his only and beloved Son, is determined to reform these our parts, and to communicate the brightness of his light, through your Testaments, into the Levant ; where, as you know, there is nothing to be found but darkness, and wretchedness, and perdition. The reading of the New-Testament comes opportunely and efficaciously, to repair such serious evils.

"I remember a friend of mine, who was for some time in England, upon his return to Rome assuring us, that things, in respect to religion, were in a much better state there, than in our superb Italy. This I now see confirmed by fact : for if in England Societies are formed to assist Christians abroad, by furnishing them with Bibles, and sending out missionaries

to them, as you write, they themselves must be in a very advantageous condition. It is certain, my dear friend, that, so far as we are concerned, these English gentlemen cannot do a greater act of piety, nor a more considerable charity than this; viz. to procure for us these most necessary and most holy books. I pray you, on my own account, and on the part of my friends here, not to omit to obtain as great a quantity of these books, so well rendered into modern Greek, as you can, and on any terms. Do not fear about the money, for we will reimburse you as you may think proper; while, in the mean time, we all thank you, again and again, for those four dozen Testaments which you have so generously furnished us with gratis."

At the annual Meeting of the Foreign Mission Society for the County of Litchfield, holden at Litchfield on the 9th day of February, A. D. 1814.

His Excellency JOHN COTTON SMITH, was chosen President.

Rev. LYMAN BEECHER, } Vice
Rev. JONATHAN MILLER, } Pre'ts.
JAMES MORRIS, Esq. Secretary.
URIEL HOLMES, Esq. Treasurer.
AARON SMITH, Esq. Auditor.

The Rev. Joseph Harvey was appointed preacher for the next annual Meeting, and the Rev. Lyman Beecher his substitute.

The Rev. Jonathan Miller preached a Sermon on the occasion, from Luke iv. 18, 19. "The Spirit of the Lord is upon me, because he hath

anointed me to preach the gospel to the poor," &c.

Voted, That the Secretary cause the Constitution with a Subscription Paper to be printed, and the expense thereof be paid out of the Treasury; and that the Agents of the several towns be furnished with such subscriptions annually; stating such information on the subject of Missions, as may be relied on, for the instruction and benefit of the Society.

There was paid into the Treasury, at the foregoing annual Meeting, by subscriptions and donations, from the several towns, the sum of *seven hundred and seventy-five dollars*, to be paid over to the "American Board of Commissioners for Foreign Missions."

Test, JAMES MORRIS, Sec.

INSTALLATION.

ON the 2d ult. Rev. ELIHU MASON was installed Pastor over the the church and society in Barkhamsted; Rev. Mr. Jerome, of N. Hartford, made the introductory prayer; Rev. Dr. Perkins, of West Hartford, preached the sermon from these words, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this, thou shalt both save thyself and them that hear thee." Rev. Mr. Gaylord, of West-Hartland, made the consecrating prayer Rev. Mr. Mills, of Torrington, gave the charge; Rev. Mr. Beach, of Winchester, gave the right-hand of fellowship; Rev. Mr. Church, of East-Hartland, made an address to the people, and Rev. Mr. Lee, of Colebrook, made the concluding prayer.

1814. *Donations to the Missionary Society of Connecticut.*

March 9.	From a Friend of Missions, in Farmington, . . .	\$ 1 00
14.	From Rev. Nathan B. Derrow, collected in new settlements,	6 50
	From Rev. John Seward, a Donation,	3 00
	From Rev. Harvey Coe, collected in new settlements,	12 00
	From Rev. Ebenezer Kingsbury, do. do.	2 00
	From Rev. William Hanford, do. do.	6 00
18.	From a Friend of Missions, a Donation,	50 00
25.	From Rev. William F. Miller, collected in new settlements,	40 71
31.	From a Friend of Missions, by hands of P. B. Gleason & Co.	1 00

\$ 122 21